Pac. School of Religion
20 1922

THE PACIFIC

d Year OCTOBER, 1922. No. 10

THE NATURE OF THINGS.

"Things throughout proceed
n firm undevious order, and maintain,
To nature true, their fixed generic stamp.
Yet Man's first sons, as o'er the fields they trod,
Reared from the hardy earth, were hardier far;
Strong built with ampler bones, with muscles nerved
Broad and substantial; to the power of heat,
Of cold, of varying viands and disease,
Each hour superior. . . . . Nor knew
To clothe their limbs with furs or shaggy hides;
But groves concealed them, woods and hollow hills:
And when rude rains or bitter blasts o'erpowered,
w bushy shrubs their squalid members wrapped.
. . . . But afterwards the warm hearth
Their frames so melted they could no longer bear,
erst, the uncovered skies."

(Lucretius, 55 B. C.)

A PASTORAL CELEBRATION.

The suburban church at Hyde Park on the even- of August 31st celebrated the thirty-second an- ersary of their minister, the Rev. John M. Schae- . He is also pastor of the Pico Heights church of s Angeles and for more than three decades has ry successfully led and developed the dual fields. n the community Hall recently dedicated on the urch grounds a large assembly of all ages gather- do honor to Mr. and Mrs. Schaefle. Several low ministers voiced the recognitions of the occa- n; led by the Rev. M. A. Shipman the colleague stor who with happy introductions presented the ious participants in speeches, addresses, recita- ns and music. The Mayor of Hyde Park, the At- ney and the Chairman of the City Trustees made dresses of generous acknowledgements, and a endid floor lamp for the pastor's study gave a ign light to the event.

Mr Schaefle is par excellence the minister for ddings and funerals, as well as for preaching and storal calls. That he should engage such sus- ned loyalty through the years is owing to his love individual and collective humanity, and to his erring discernment of the right thing to say at the right time, and to his forward stress without antag- onizing likes and dislikes. Deeper than all is his un- derstanding of the teachings and the spirit of his Lord and Master, the Savior of the world. To troubled hearts and burdened lives he brings the solace of divine love and providential deliverances. The back ground of his work is made strong by the unswerving personality of Mrs. Schaefle who finely impresses the different elements of the large constit- uency.

Capt. F. B. Clark in 1901 built the Memorial Church of Hyde Park in honor of their deceased daughter; until his recent decease he was a chief supporter and worker. His widow who teaches in the Sunday School gives $7,000 for the erection of a modern class building for the School, and will assist in enlarging the church edifice. With fresh impulse this pastorate faces a most promising future.

Rex.

NEWSPAPER BEATITUDES.

Blessed is the subscriber who renews before his bill is sent to him.

Blessed is the reader that does not think he could read proof better than the editor does.

Blessed is the man who treats the editor as he would want to be treated if he were an editor.

Blessed is the man who doesn't find fault, but knows that the poor editor is doing the best he can.

Blessed is the man who notifies the editor when- ever he moves to a new location.

Blessed is the new subscriber who comes in without solicitation.

Blessed is the editor who knows that he doesn't know it all; and more blessed is he if he doesn't try to make the people think he does.

PATRONIZE
HOTEL RAMONA
174 ELLIS STREET SAN FRANCISCO
Official headquarters American Board Missionaries
Neat, Clean, Dainty, Artistic, and Reasonable

THE PACIFIC

Established 1851.
Entered as Second-Class Matter at the San Francisco Post Office
E. CLARENCE OAKLEY, Editor.
Subscription, One Dollar, in Advance.
Published monthly by the Northern California Congregational Conference, 423 Phelan Building, San Francisco.

THE FACE OF GOD.

Thy face I cannot see,
Thy voice I do not hear,
No form appears to me;
Yet Thou art near!

I feel Thee all around,
In love enfolding me;
O mystery profound,
I live in Thee!

IS THE MINISTER HUMAN.

Time was when it was not permitted to the gentleman of the cloth to dress like other men, or talk or walk or otherwise conduct himself. When he was set aside to the ministry of the church, he was also set aside from the common pursuits and conditions of mankind. If he used the language of the street, it was a scandal. He must bear in his garb the insignia of his rank. If there were even a suspicion of his being an ambitious man, an aspirant after worldly honors and emoluments, he lost prestige. About the only thing human he might devoutly desire with frankness, was to be decorated with some high-sounding college degree,—a Doctorate of Divinity perhaps.

But that day has passed; a better day—is it ?—has arrived. The collar that buttons behind, the clerical vest that saves investment in neckties, the clerical coat,—these are so far from being demanded by our churches that one places himself under suspicion of irregularity if he wears them. Was Anthony Trollope speaking fair—or was it satire, when he wrote concerning "the true aspirations of the rising priests of the Church of England" this keen analysis:

"A lawyer does not sin in seeking to be a judge, or in compassing his wishes by all honest means. A young diplomat entertains a fair ambition when he looks forward to be the lord of a first-rate embassy; and a poor novelist when he attempts to rival Dickens or rise above Fitzjeames, commits no fault though he may be foolish. Sydney Smith truly said that in these recreant days we can not expect to find the majesty of St. Paul beneath the cassock of a curate. If we look to our clergymen to be more than men, we shall probably teach ourselves to think that they are less, and can hardly hope to raise the character of the pastor by den[y] him the right to entertain the aspirations of a [m]

"Our archdeacon was worldly—who among u[s] not so? He was ambitious — who among u[s] ashamed to own that 'last infirmity of noble mi[nd]' He was avaricious, my readers will say. N[o] was for no love of filthy lucre that he wished t[o] bishop of Barchester. . . He would be a ri[ch] man as archdeacon than he could be as a bis[hop] But he certainly did desire to play first fiddle[;] did desire to sit in full lawn sleeves among[st] peers of the realm; and he did desire, if the t[ime] must out, to be called 'My Lord' by his reve[rend] brethren."

Shall the minister be unfrocked for being a[m]bitious, for desiring the mundane glories of a [po]above his brethren, for seeking through s[ome] brother minister a job a little more conspicuous[,] a little more remunerative than the present, for [one] of the dozen-or-so worldly foibles, the little r[ift] in the Haviland china of his ministerial humi[lity]

AFTER MANY DAYS.

It was at Oberlin, Ohio, that stronghold of [Con]gregationalism. It was on May 24th, 1893. [The] man who did it was Howard H. Russell, a Con[gre]gational minister. The thing itself was the A[nti]-Saloon League whose ideal was "an out-lawed li[que]r traffic in the United States of America." Dr. Ru[ssell] saw his dream come true in 1920 just twenty-s[even] years after he made the machine which should [ac]complish it.

Not the Anti-Saloon League alone did it; no[r] the job of the Anti-Saloon League yet finished. [It] largely through its instrumentality and in the [life]time of the founder of it, the liquor business is [out]lawed, and can never again be "in-lawed" in [our] land. It will take less than two or three y[ears] more to finish the job. Surely children born in [1920] and after will be entirely innocent of the s[ad] taste or effects of alcoholic liquors. God haste[n the] glorious day.

WHY THE WRIGHT ACT.

No Constitutional Amendment enforces it[self]. Every principle in the Constitution requires an [en]forcement act.

The Volstead Law is that enforcement act for [the] Eighteenth Amendment.

The Volstead Law is a federal law. State offi[cials] refuse to enforce it. We hold that they ought [to] do it; they say they don't have to.

The Eighteenth Amendment specifically requ[ires] that States shall pass enforcement acts. All S[tates] but Maryland and California have such laws in force. California passed such an act. It is kn[own] as the Wright Act. It was passed by the legisla[ture] and signed by the Governor. But the boot-leg[gers]

lement in the state has held it up by referendum. t is to be voted on next month.

If the majority vote "yes" on number 2, the Vright Enforcement referendum, then California vill have taken its stand as loyal to the Constitution of the United States. If the majority vote "no", hen California will have published to the nation hat it will not stand by the Constitution.

Without a State law, the two Federal courts and he twenty-two Federal officers will have the full burden of enforcing prohibition in California. All ines will go into the Federal treasury. With a State aw, 400 California courts will assist the two Federal courts, and 20,000 California peace officers will assist the twenty-two Federal officers. All fines will accrue to the State treasury. It is no wonder the boot-legging powers are assiduously fighting the Wright Law.

The law-abiding voters can carry the day, if they go to the polls and vote. Let us no longer permit California to be called the "Bootleggers' Paradise."

JUST ONE THING.

To win the fight against the bootlegger requires just one thing. We need no more arguments; no more agitation. We need votes; only votes. Good resolves may count in heaven, but they don't count in the election booth. Even having the majority on our side does not count unless it votes. Votes are the deciding factor. If we have enough votes in the ballot box, we will win; if we have not enough votes in the ballot box, we will lose. Voters are of no value unless they vote.

On election day, to win,—and win we must,—we need just one thing; we need to get every man and woman who will vote right to go to the polls and vote right. Nothing else will count. Let us stop our praying just long enough to see to it that every true man and woman votes. Pray before that and pray after that; but in between compel them to come in to the election booth.

BEGGING OFF.

It is no new thing. As far back as the days of Moses in the field caring for his father-in-law's sheep, it was practiced. "Who am I?" whined he when Jehovah appointed him to go to Egypt. "Who am I that I should go unto Pharoah, and that I should bring forth the children of Israel out of Egypt?"

It did not even start there: it is as old as humanity is. Excuses are innumerable,—and always easy. Teachers are needed in the Sunday school; but excuses are too near at hand. Few people can resist the temptation to beg off.

In the matter of attending church for instance. The women say that they have so much work to do. The men at least are more honest; they say they would rather go somewhere else. The women are not so bold; but in the end it means the same thing. Too many women pity themselves. People work no harder today than they did seventy-five years ago; yet the mothers and wives stood by the church.

No, no, it is not too much work that hinders. It is a loss of religious enthusiasm: it is the loss of religion. Women who say they work so hard, find time and strength to go to clubs; to card parties; to work for the Eastern Star and the Rebeccas; and anything else they love to work for. They cannot go to church, simply because they do not want to.

Let us be honest with ourselves. As a rule we do what we want to do. If we sincerely wanted to work in the church, in the Sunday school, we could do it, no matter how much work on the outside we have.

The men are more honest; they say frankly that they do not care for these things. That is pagan of course; but it is honest.

SOME QUESTIONS ABOUT APPORTIONMENT

Is 5 millions of dollars the actual necessity of our missionary societies? Is it needed now, this year, all the time?

Is $100,000 plus $8,000 for conference expenses the share of Northern California? If so, how can 81 per cent, approved by the Bay Association, be called normal? Are we not juggling with words and figures? Will our Conference consent to say we will raise only 81 per cent when we ought to raise 100 per cent? If the Conference does so consent, is any church to congratulate itself that it has passed at only 81 per cent?

$108,000 is only about six dollars and ten cents for each one of our 15,450 resident members. That is not such a staggering amount for our people to give.

DR. VAN HORN GOES TO TACOMA.

After a strenuous and valuable service of nearly a decade, Dr. F. J. Van Horn resigns the important pastorate of the First Church at Oakland to take one of the leading pulpits of the Northwest. There is universal regret in Northern California that so useful and statesmanlike a minister is going from our midst, as there must be rejoicing in the State of Washington that he is coming.

Dr. Van Horn has always interpreted his mission in Oakland as larger than the city which he served. He has been as much pastor of the Conference as he has been of the church. For some time he has sat at the head of the table around which has gathered each month the trustees of the Conference, and his advice and quiet wisdom have been no small factor in the success of their business. So valuable was he recognized to be that the Conference at its last meeting in Asilomar changed

the constitution in such fashion that he might remain on the Board after he had served the three years which had been set as the limit of any person's official connection.

We bid him God-speed as he goes to Tacoma; we shall expect to hear of the marked progress and stabilizing of that work. While we shall sorely miss him from our service, we congratulate that fine body of people in Washington on securing a man who will prove a tower of strength among them.

reason most of the church service is red ta them. In other words, they do not look a and His universe from the right angle. They to know someone who will answer their qu no matter how plain spoken they are. I thinl is the greatest thing about this camp."

"The preacher is too dry," was the straight-the-shoulder answer of another. "Seats too church too stuffy," was another formidable e

Dr. Fox discussed this whole matter with hi gregation one Sunday morning, and his concl

"They Are Not Here, But Have Riser

By Ruth Finney

Staff Correspondent for the United Press **At the Argonaut Mine, Jackson, Cal., Sept. 19, 19**

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre.

"And they found the stone rolled away from the sepulchre.

"And they entered in and found not the body of the Lord Jesus.

"And it came to pass—behold two men stood by them in shining garments—and they said unto them:

"He is not here but is risen."

Very early in the morning the women of Jackson came to the shaft of the Kennedy mine, where their men were buried.

And they found the stone cleared away from the shaft.

And they waited while men entered the shaft, but found not their husbands and their brothers.

And as they stood in grief and despair, the women—some of them—hear again that message:

"They are not here but are risen."

WHAT YOUNG AMERICA THINKS.

Rev. Daniel F. Fox of Pasadena, spent part of his vacation this past summer with a bunch of Boy Scouts; they were mostly of High school age. He asked them to say frankly and without signing their names to their answers, just why boys did not go to church. The answers he received were unique.

It may be instructive to listen to these lads. One of them said: "The reason I do not like to go to church is that most preachers do not put their sermons across in a boy's way. I do not enjoy listening to a preacher. I do not understand, so I do not go to church, but I attend Sunday School every Sunday."

One lad did a little philosophizing, he said: "I think one of the main reasons why boys do not go to church is because the whole Christian religion is absurd. I will confess that is what I thought before I came over here. I had the wrong idea of prayer, and other more initimate things of man and God. I think that most boys believe in Christian principle, but that is as far as it goes, and for this

were: "The chief criticism seems to be the p ing. In the light of these criticisms I ask 'Would you yourself go to church to listen t own preaching?' One thing is certain, the s that will reach those young men must be aliv interest. Truth must be converted into life. must somehow be made to know that the pr himself has laughed and wept and been cheate embarrassed and has been made the wiser Again, the sermon must be a source of inspi it must put heart into the young fellow for the ing week. All learning without this is but sp ignorance. Finally, the sermon must bring th into the presence of the eternal, there must it the glow of the glory of other world's."

SOCIAL WORK IN THE CHURCHES.

Arthur E. Holt of the Congregational Educ al Society has prepared a neat little volu something over one hundred pages with the title which would prove a valuable addition minister's library or for that matter for an

essive Christian. It was fashioned at the request a Commission of the Federal Council of Churches. n nine important chapters Dr. Holt has comssed an immense amount of information along h many wise suggestions. Brotherhood is the sic thought. "Jesus launched a religious fraterty. In its place we have the modern church. Can modern church be a brotherhood? From the ial standpoint, all other questions are secondary." He fears lest the church shall degenerate into a ial club. "A group of nice people who like each ner, who meet and enjoy felowship together, fail ort of that which Jesus intended the church to "

Facing what he calls a "Balkanized" Protestantn, with its 54 denominations, dividing up among emselves 26 million members, and 19 million Sunday school scholars, he asks "Can the churches be brotherhood."

The book is in two sections; Part I deals with inciples and Methods; Part II furnishes Practical ethods and Suggestions. The volume is published the Pilgrim Press and is in compact attractive rm.

PROSPERING AS IT TRAVELS.

Every normal person likes a story. That is why ography and history,—both are histories.—are so scinating. If only it be skilfully and truthfully ne, nothing can equal the interest of the histori.

The Abingdon Press has just issued a work that longs to that class. Paul Hutchinson the author skilful and he is reliable. In the "Spread of ristianity" he has told the story of its progress om its work in the Mediterranean World, down rough the time when the Popes came into power; rough the time of the Reformation; even to this ry day.

It was written for Sophomores and Juniors in e High School, but other folk will be wise enough appreciate it. It answers a host of questions at will occur in the course of our ordinary read- and conversations. It deliberately omits many ings which the author felt did not fall in line th his purpose. It omits nothing that is vital. e have not had in our hands a history of this rt that was so satisfactory, so easy to read, so forming, so lucid.

While it is a readable book, running along like a ory, it answers the purpose of an encyclopedia church history. It is not an encyclopedia, has t the ear-marks of an encyclopedia; but the inrmed man will discover that it has all the value an encyclopedia.

Dr. Hutchinson's opening sentence is: "From its rth Christianity has prospered as it has traveled."

DO WE MISUNDERSTAND FRANCE.

Unmistakably a widespread reaction in our feelings toward France has taken place since the World War. Formerly we were sentimentally for France, idealizing her spirit, ignoring or slurring over her defects. But all that is changed.

That may be why the Wesleyan University selected Professor Charles Cestre of Paris to present a series of addresses upon "The Ideals of France", recently put out in fine book form by the Abingdon Press. Dr. Cestre is Charge du Cours de Litterature et de Civilisation Americanes a la Sorbonne. He is a fascinating writer,—upon any theme bound to be interesting, but here having a task dear to his heart.

The reader will find much contrary to his convictions, perchance because he has not been rightly thinking concerning this people across the Channel. The author gives the French view-point, and that is radically different.

The lectures, after the first admirable one upon "The Temper of France", are really a discussion of the Philosophy of French history; it is ably done, and familiarity with it is essential to a real knowledge of France.

Dr. Cestre has heard of our criticism of the "unguardedness and audacity" of French manners and especially of the French novel. For this he has an answer,—almost a justification. It is the "French idea of liberty." The people of France believe in a "wide range of freedom as regards individual conduct." They "object to laws that impose uniform rules of conduct: French writers have deemed it their right, sometimes their duty, to treat without timidity all the phases of human passions. Zola is not the monster that he has been represented; the French novel is not the hot-bed of corruption that prejudiced moralists denounce; the French drama redeems its audacities by a keenness of psychological analysis; Life is not a collection of Christmas bergerets or of illustrations for Sunday schools."

Withal the book is worth studying, if for naught else than to see the People of France as a Frenchman sees them. But we confess that at the end of it all, we are still unconvinced.

MINISTERS AND READING.

Williard Brown Thorp

I was somewhat startled the other day when someone said: "The average minister does very little reading. He runs through the daily paper, the Congregationalist, the Outlook or Literary Digest, prehaps the World Work, and an occasional book on theology or sociology or church problems, and let's it go at that; but to range to any ertent in the realms of literature—poetry, fiction, drama, essays,

biography, travel, science,—is something quite foreign to his habit."

If this is true, I thing we must admit that it is a rather sorry habit, and may possibly explain why some other regrettable things are true, among them lack of interest in pulpit utterances. It used to be assumed that a minister would be a well-read man, a bookish man, fond of browsing in libraries and bookshops. Today most ministers confess that they somehow seem to have little time for general reading. "No time" usually means no inclination. We manage to find time for things we very much want to do. Let us be honest with ourselves, and acknowledge that we do not care much about reading, that we have lost our fondness for literature if we ever had it, and that we are not pasturing our minds very extensively on the hills where the poets and dreamers of the world are wandering. If this is so, it becomes a sharp question whether it is a condition to be accepted with resignation or one we should set ourselves resolutely to overcome.

For myself I must say that my chief source of recreation for many years has been books. It used to seem a dull thing to sit down over a book; but when it is a fascinating bit of imagination or narrative of self-revelation, no picture-show can now entice me away. I can think of few privations I should dread so much as to be cut off from books. No matter how late I come home from an evening out, I always want an hour of reading before retiring. Last winter I was reading Swift's "Journal to Stella" for half an hour every night after getting into bed. (Swift wrote it in bed, and that gave an additional sense of fellowship with him.) At the same time John Morley's autobiography was bringing me into the heart of an entirely different period. And John Morley started me to read again Rousseau' "Confessions", with excursions into "Emile" and "La Nouvelle Heloise" to brush up my French. One summer we read De Morgan's principal novels aloud in the family, and old and young alike were charmed and broadened. Margot Asquith's book is another vivid memory; it was read aloud with breathless interest, and every caller who came in had to sit and listen. It is the fashion to speak slightingly of her, but no girl who was honored with the intimate friendship of men like Gladstone, Symonds, Tennyson and Jowett of Balliol is to be dismissed with a sneer.

Not long ago a little group of us used to meet weekly and spend an evening reading something aloud. Once it was Edmund Gosse's "Father and Son," one of the memorable books,—and just the one to lend to some parishioner who is still enamored of the "old-time religion." Again it was the life of John Fiske; and still again Breastead's "Ancient Times," to my mind a far more satisfactory study of the early ages of the world than Well's "O lines."

This summer I have stumbled upon an old clas Herman Melville's tales of the South Sea, whic find all the other booklovers had long ago r Among the current books I have found that exq itely beautiful story of the Canadian woods, "M Chapdelaine". Within the last day or two I h been unable to detach myself from "The Diary a Forty-niner" (1906). Of course the Atla Monthly is indispensable, and supplemented by "Living Age" keeps one in touch with the choi things in the way of magazine literature. And w some recent thing in fiction or drama doesn't hap to find its way into the house, one can always back upon the fresh reading of a play of Shaksp or some of Browning, Tennyson, Matthew Arnol Walt Whitman, or a dip into President Eliott's "F foot Shelf." A book which I am now going thro by daily stages is Newbolt's recent "English Ant ogy", which exhibits by well chosen specimens unfolding of English (and American) prose verse from author to author down to the pre day .

I do not count this reading habit of mine a vi but rather an indulgence, possibly a weakness is not, however, an expensive vice; for I am n book buyer. All I want is the reading of them never buy if I can help it, and the shelves of library or of some bookish friends keep me usu pretty well supplied. Whenever I go into a h the first thing that catches my eye is the books, they usually form a pretty good index of the m tastes of the people. The sight of a shelf of unu or well-chosen books awakens my interest at and I resolve to get into the good graces of family as a punctual borrower.

I am not conscious that this inveterate practi desultory reading reflects itself directly in my p work, for I am not one who has the habit of qu extensively. My memory of authors and titl poor, and of plots and characters not much b Occasionally my commonplace-book catches a or memorable sentence, but it is apt to be b there. It is mostly not for immediate use that I but for sheer enjoyment and mental stimulus. yet now and then a book will provoke a serm Robinsons' "Mind in the Making" and Swain's " and Where is God?" certainly did. But the th am surest of is that no one can maintain the tice of reading daily the choicest literature wi being unconsciously broadened and enriched in and imagination, and also in expression, by fe ship with the choicest minds of this and prec generations. Certainly if a tree is to bear fruit, the soil in which it grows must be dilig fertilized. And that is why I pray, Give me d day my daily book.

THE NIGHT WATCH.

O Thou, who in the garden's shade
Didst wake Thy weary ones again,
Who slumbered at that fearful hour,
Forgetful of Thy pain,

Bend o'er us now, as over them,
And set our sleep-bound spirits free,
Nor leave us slumbering in the watch
Our souls should keep with Thee!

THE MINISTER.

account of continued ill-health, Rev. I. Morse
er has resigned his pastorate at Ripon, much to
sorrow of all the people in that community.
Dryer is now in Los Angeles endeavoring to
ver health and strength.

ev. A. A. Kidder has resigned at Salida to take
t November 1st.

have had a wonderful acquaintance with God's
of-doors," writes Rev. Roy H. Campbell of the
Diego First church, with regard to his extend-
vacation in the mountains and "on the open
." From his reading during these days he finds
"the spirit of critical inquiry is giving way to
armer tide of loyalty and trust."

ne Sonoma people gave Superintendent Minchin
arm-hearted reception one evening at the church.
pastor Isaac Cookman was chairman for the
sion, and it all proved very happy and en-
raging. The Sonoma field is to be slightly rear-
ged: Mr. Hannaford of Kenwood is to preach at
State Home, where Mr. Cookman has been sup-
ng; which will release the latter to take up
ded work at Boyes Springs. This valley affords
ge opportunity for service, and may well engage
powers of both men.

ev. John Brereton, who was for so many earnest
rs pastor at Sunset and then at Bethlehem
rches of San Francisco is as busy as a bee in
ville his home, since he retired from the active
istry. He is happy, yet there is in his heart a
rning for the old associations so dear to a
ister's heart,—"an ever present sense of loss in
sing old friends." The old Guard ought to have
eunion one of these days in the Old First of the
at Bay city.

ev. Francis L. Cooper, some years ago, pastor of
Richmond Church in San Francisco, has been
ointed as promoter of the Apportionment in Mas-
husetts. That state has voted to raise 100% of
ir apportionment, but does that mean their
re of the National Council $5,000,000 or
y of the 81% which it has been planned to ask
churches of the country.

Supt. George F. Kenngott of the Southern Cali-
nia Conference has changed his official address from 831 So. Hope street to the Homer Laughlin Building, 315 So. Broadway, Room 312.

A VETERAN RETIRES.

Rev. James M. Campbell, D. D., closed his more than four years pastorate with the church at Manhattan Beach on Sept. 24th, much to the regret of the church and community. His failing eyesight is the procuring cause.

During this time the church reached self-support, greatly increased its membership and raised the Sunday School to a very prosperous condition.

The Women's Society and the Christian Endeavor have surpassed all previous records.

Dr. Campbell has reached more than four-score years and retires to live with his son and daughter in their orange ranch home in the environs of the college town of Claremont.

NEWS FROM THE NORTH.

When Dr. F. J. Van Horn's telegram of acceptance of their call was read at the Sunday morning service of the First Church, Tacoma, September 17th, the congregation spontaneously sang the doxology. All joined in the singing except two. These were visiting members from the First Church, Oakland.

Rev. J. Charles Evans, formerly pastor at Odessa, Washington, acepted a call to Pilgrim Church, Spokane, where he began work, Sept. 1st.

Rev. George V. McClure has accepted a call to Columbia Church, Seattle; he began work Sept. 1.

Beacon Hill Church, Seattle, is without a pastor, Rev. Morris O. Evans having resigned.

Fairmount Church, Seattle, called an Ecclesiastical Council, which convened Sept. 27th, and installed their pastor, Rev. Henry M. McDowell. He came to this church a little more than a year ago, from Phillips Church, Salt Lake City.

Rev. A. D. Kinzer has resigned at Malthy because of impaired health. Mr. and Mrs. Kinzer have gone to spend the winter with their son at Beloit, Wisconsin.

Rev. Charles Everett Hesselgrave, has consented to assume for the coming year the responsibilities of pastor to Congregational Students at the University at Washington, Seattle. He has been a pastor in New Jersey and Connecticut and rendered highly honorable service in France with the Y. M. C. A.

Rev. John P. Clyde of Corvallis, Oregon, has been

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIFORNIA
Prepares Men and Women for
PASTORATE SOCIAL SERVICE
RELIGIOUS EDUCATION FOREIGN SERVICE
RESEARCH
Faculty of Eight Professors.
Facilities of University of California.
Graduate Courses.
Its Alumni occupy the First Church pulpits in many of the leading cities of the State.
HERMAN F. SWARTZ, President

called by the Washington Conference to act as State Evangelist. He will begin his work with the churches, October 1st.

VISITS ALASKA.

Supt. L. O. Baird, of the Washington Conference, returned from his tour in Alaska, August 12th. He visited the Congregationalist Churches at Douglas, Valdez and Anchorage. A union meeting was held at Anchorage, when he preached, the Presbyterian and Episcopal Churches co-operating.

A reception was given to Supt. and Mrs. Baird, at Douglas and he afterward held special meetings with the church. At this point H. L. Rowley, superintendent of the junior high school, had built up the Sunday school from 30 to about 150, making it one of the largest Sunday schools in the Territory.

After a year's work at Douglas and Valdez, Rev. H. M. Mobbs goes to Nome. The restless spirit of the people and the discouragement arising from the collapse of boom mining towns make religious work difficult but very much needed.

APPEALS FOR SMYRNA SUFFERS.

In response to appeals from Constantinople and at the request of the State Department at Washington, the Near East Relief is making a special appeal for funds to aid the 500,000 or more refugees and homeless by the advance of the Turks and the burning of the Christian sections of Smyrna. The condition of the innocent and homeless victims of this disaster, especially the women and children is most pathetic.

Supplies in the hands of the Near East Relief were at once rushed to the scene, but the situation which is growing worse daily makes these wholly inadequate to the great need. H. C. Jaquith, Near East Director at Constantinople, is now at Smyrna in charge of relief work. Contributions are transmitted by cable from the headquarters in New York.

Since the Smyrna relief must be an addition to the work of the organization in caring for its 100,000 orphan wards, contributors to this emergency fund are asked to mark their checks "Smyrna." Checks may be mailed to Near East Relief, Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York City.

THE BAY ASSOCIATION.

The attendance on September 19th at the Boulevard church was about as fine as the association has ever had. The program was full of interest; the fellowship cordial; the dinner superb. What more could you ask? Dr. Kloss in the evening gave a warm, earnest and instructive address upon the present conditions in Europe. Pictures were thrown on the screen and resolutions passed.

There was a hitch of two in the Mission Study test, but the class came finally sailing into por that is the right figure of speech. The next me of the association will come in December.

WISCONSIN AND PROHIBITION.

The large vote of Senator Lafollette in the consin primaries has been misrepresented as a tory for the "wets." No doubt Lafollette did ge "wet" support. He played for it and it was na that he should. No doubt, also, Wisconsin has erful "wet" forces, but it is an entirely erron conclusion that Wisconsin is as overwhelm "wet"as the Lafollette vote would indicate. The of the matter is that in addition to thoroughne his organization and his effectiveness as a camp er, Lafollette has been peculiarly successful in ing to himself all the disgruntled elements, a fair proportion of people, radical by conviction support men like Lafollette in the honest belief by doing so they are aligning themselves with ress and reform against the financial powers big interests.

Hated and distrusted by many in his own as in the country at large, Lafollette has ma to make himself the symbol of progressivene large numbers of his constituents. His ra policy has won him almost solidly the support large railroad-labor vote, and his war record strongly behind him the voters of German extra We believe that the facts would show that a proportion of people who favor the Eight Amendment and its strict enforcement vote Lafollette.—The Congregationalist.

A FIRST BOOK IN HYMNS AND WORSHI

Here are over a hundred songs, pretty, of grade, yet within the range of the children's v and minds. Something ought to be done fo musical development of children. The presen popular music is the worst sort a civilized p has been called upon ever to endure.

Edith Lovell Thomas, a musician and compo note, has been doing her part in the redempti this part of religious education. This little v of 150 pages is worthy of careful examinati all those who have to do with children. The A don Press; New York.)

THE BIBLE MOUNTAINS

The Church at Yucaipa had a good summer creditable congregations, and the regular acti well maintained. As last year, the Young H with their minister, spent several days i mountains among the great pines at Bart on On their Sunday evening, they enjoyed a mem service with the subject, "The Mountains

ple". Also, the congregation has gone two Sun- mornings for their worship to glorious high- ots of inspiration. Rev. Chester Ferris, the stor, took his vacation in Los Angeles and Long ach, preaching two Sundays in Vernon Ave. urch of the former city.

The Minister is now giving a course of Sunday rning sermons, calculated to bring the Christian int of view with its strength to a rural people. e Subject, "What is the Matter with the Farmer?" "The Farmer and His Creations.", 2. "The Farm- and His Pests." 3. "The Farmer and His Faith." The Head of the Farmer: How is it Different m the City Man's?" 5. "The Farmer and His bt's." 6. "The Farmer and His Allies."

THIRTIETH ANNIVERSARY.

The North Church of Berkeley has been cele- ating its thirty years of service, during the past ek. Under the guiding hand of the pastor Ralph Larkin they have had a Fellowship dinner; an niversary meeting with a sermon by O. W. S. Call of the First church; a Vesper Communion rvice with reception of new members; and all in a happy time. The Pacific and all our churches tend congratulations.

PRESENTATION OF A POEM.

Mrs. Robert F. Sandall presented in costume on nday evening at the First Church of San Diego e poem of Alfred Noyes, "Slumber Songs of the adonna." Pastor Roy H. Campbell says concern- g it: "Through the setting provided representing Madonna niche in Gothic form, the lighting ef- ct, and the musical prelude and postlude and sub- ed organ accompaniment, an atmosphere of most llowed reverence was conveyed."

AN ORIENTAL DIRECTORY.

The Oriental Missions Council of the Pacific ast has issued a Directory of statistics of Christ- n work done for Japanese, Chinese, Koreans and indus on the Coast and in the intermountain dis- icts. It reveals the fact that in the past 20 years e Chinese have decreased from 89,863 to 61.639; d the Japanese have increased from 24,326 to 1,010, of which 71,952 are in California. The mber of Hindus in 1920 were 2,507 and of Ko- ans 1,224.

Among the Chinese there is a total church mem- rship of 3,072; and among the Japanese 5,390. ixteen mission boards have expended annually r Chinese work, $149,352, of which the Chinese ised about 30 per cent. Eighteen mission boards ve expended annually for work among the Japa- se $236,190 of which the Japanese have raised nong themselves, $119,173, something more than per cent.

THE STANISLAUS WATERMELON SPECIAL.

On September 13th in Ceres occured one of the most delightful times of recent years. A threefold call had been issued, to meet the two new men, Pres. H. F. Swartz and Superintendent Wm. J. Minchin; to profit by a Fall meeting of the Association; and to enjoy some famous Stanislaus melons! Naturally every Church of the Association was represented as well as Sacramento, Berkeley and San Francisco. Rev. H. H. Gill of Stockton officially welcomed Messers. Swartz and Minchin.

Rev. Dennis Goodsell of Berkeley spoke on the American Missionary Magazine, and after full discussion it was voted that we ask our State Conference to present to the National Council the advisability of uniting the American Missionary Magazine and the Missionary Herald. In the afternoon President Swartz spoke on the Apportionment from the national standpoint, Supt. Minchin relating it to the State Conference and local churches. President Swartz also gave a most helpful address on Evangelism.

One delightful feature of the meeting was the banquet served by the ladies of the Ceres Church. The pastor had promised all a watermelon feed, and had over thirty huge melons on the table. President Swartz was presented with a 36½-inch melon while Superintendent Minchin carried away one weighing nearly 60 pounds. Nearly all the delegates took home with them one or more melons.

AN HONOR SERVICE.

The Church at Stockton, of which H. H. Gill is pastor, had an unusual service on Sunday, September 10th. The significance of it was "an appreciation of the labor of love" of Alma Locke Cooke, M. D., a missionary of the church at Lintsing, China.

Mrs. Susan Tallmon Sargent, M. D., formerly of the Elizabeth Hospital where Dr. Cooke is, gave the principal address. Miss Maud McGuigan of Iowa, who while a member of Bryant C. Preston's congregation became possessed of the missionary idea, also spoke. She is sailing for China to be the associate of Dr. Cooke. Mrs. Ranney of the Woman's Board also participated in the services.

A large congregation was present and was thrilled with enthusiasm by the addresses and the spirit of the occasion. E. W. Drury said: "We begin to realize now what it means to be linked up with a representative in the foreign field; let us send to

DR. MARION TURNEY

OSTEOPATHIC PHYSICIAN

Phones
Office: Sutter 1806
Res: Pacific 4928

FLOOD BUILDING
San Francisco

Dr. Cooke by her associate some tangible evidence of our love." In harmony with that suggestion the great audience made an offering of a substantial amount to gladden the heart of its worker in that far land.

LETTER FROM A FORMER EDITOR.

Not many of us can look back to work we had in hand fifty odd years ago; but Dr. William C. Pond can. In a recent letter to the editor of this paper he writes: "I congratulate you on the September issue of the Pacific; it is what we tried to make it fifty years ago. We three, Benton, Mooar, and Pond, —each had his own department, mine being the news column, which generally covered one-third of all the matter with news items from as far south as Chili and north to the Canadian line. I enclose my check; you may put it to any use which seems good to you."

The latest editor bows gratefully to an early-day news editor.

IN HIS OLD PULPIT.

The people of Ferndale had the privilege of listening to Rev. Roscoe Douglas of Saratoga, who was pastor in the North for seven years. Mr. and Mrs. Douglas motored up into Humboldt County for their vacation this summer. At Ferndale on Sunday morning, Sept. 10th the Methodist and Episcopal churches gave up their morning services so that their congregations might join the Congregationalists in giving the former pastor a welcome.

He preached a helpful sermon and was greeted by a large number of friends.

A SECOND PRIMARY BOOK IN RELIGION

In the week-day series of lessons issued by the Abingdon Press, Elizabeth Coulson offers this volume devoted to the needs of a child of seven years. It plans a lesson of one hour to be given twice a week. Memory work plays and games go along with each lesson. The author says: "At seven children can form habits of prayer, and thoughts can be trained; religion can be identified with every day life."

NO EXCEPTIONS TO MORAL LAW.

Let no man delude himself; none of us are exceptions to moral law. Let not the haughty but inexperienced confidence of youth mistake this, no man can abuse his strength and keep it; no man can sow without reaping; no man can saw the cables forever without their breaking.

And you who have watched with idle laugh the parting of one thread after another, and have felt no alarm because so many moral threads remain to keep the cable strong and yourself safely anchored to life's healthier codes; you who therefore mit still some secret chafings and eatings at moral fibres, assured of your strength, be warne the unexpected day when some heaving tide, va than you have known, will lift you like a toy, in that day the weakened cable will not hold, you will float abandoned whither the tide will you.—Rev. O. W. S. McCall.

IMMORTALITY OF COURSE.

Saturday, A. M

Dear Oakley:—

In the name of the Seven Sisters—whoever are—what does our good brother McCall mea publishing in the program of the State Confer that "Immorality is one of the Cardinals of Fa It might be one of the essentials of Practice of Faith, that is another thing again already.

Your brother always,

W. J. Johnss

It is only a matter of a little 'tea' "but that m a good deal" as the English dame said.

The editor was all right; the printer and reader played havoc with a serious affair.

TO SMILE.

A disagreeable thing can be said agreeably. knew how to raise a smile along with our re the deed were well done. Some wag saved the when he posted on the highway entering the vi "You are now within the limits of the town drive slowly and see our scenery; drive fas see our jail."

Jesus was not averse to humor. Some people in painful earnest what he said with a twinl his eye. "They strain out a gnat and swal camel." New Testament students would find lightful field of exploration in the discovery humor of Jesus.

When F. J. Van Horn in his bulletin annou the mid-week prayermeeting of his church "Men are not forbidden to attend"; he ought t a good quota of them smilingly present. like virtue is its own reward.

THE WORDS OF FRIENDS.

"You see the Pacific is a necessity to me; so than a dinner when hungry. Indeed I look as I do a good meal after a day's absence home."—H. G. M.

"I enjoy the Pacific whenever I can see a co W. A. R. New York.

"The paper is of real value to me in my w F. H.

"I cannot tell you in mere words what a so inspiration and pleasure the Pacific has been one cannot read it without being helped."—M

"Enclosed find one dollar for the Pacific w

y reading and find better than ever."—Mrs. J. .

ıese are just a few out of many heart-warmers the editor; to these good friends from all cor- of our land and to others who have cheered he says "God bless you" and "Thank you."

ıe only Moslem Temple in America is located Detroit, unless it has already been torn down. ahhad Karoub built it a year ago at a cost of 000; but dissension broke out in the Moslem ts and the Faithful fell from grace; so Mr. ɔub has given notice that the beautiful struct- is going to be scrapped. By this date the ɔping has probably taken place, or is in process.

LETTERS THAT COUNT.

ı impression prevails that letters sent to the e Department, Senators and Congressmen, in hington are of little or no avail. A personal ıowledgement of recent letters proves that they read.

have also the word of Dr. Sydney L. Gulick, re- ly in our office, that letters sent to Washing- in response to an appeal by the Federal Coun- n behalf of the Armenians actually changed the l and action of the Government.

ɔrm letters are not read, but personal letters ı letter head sheets are read and opinions so essed are taken into account and do influence ɔn.

—Henry H. Kelsey.

AIDING CHURCHES.

the matter of church erection many denomina- s including the Congregationalists require the rch to raise two-thirds of the cost. The Unita- s require them to raise 50 per cent and the Methodists 93 per cent.

ıe average grant and loan made by the Episco- Christian, Free Methodist, and Roman Cath- churches is below $1,000. The Congregation- s with the Methodist, Presbyterian North, and arian run over a thousand dollars.

ıe average loan of the Episcopal church is 8; of the Congregationalist, $2,400; of the Dis- s $7,000; of the Reformed Church 10,000.

CHANGE IN IMMIGRATION QUALITY.

ıder former Immigration laws over 60 per cent he immigrants coming into the country were olics. Our present laws result in a large im- ration from the northern Protestant countries Europe. English, Scotch and Scandinavian les are now coming in, a prophecy of a better rica. Another happy feature is that while the le from the south of Europe, the least desire- able of immigrants, do not largely remain with us, the northern immigration is of those who make their homes here permanently.

EDUCATION NOT A BAD THING.

It has been supposed that a college education robbed a minister of his evangelizing powers.

A careful examination has been made of the record of ministers graduating from the Chicago University, as compared with evangelists from some short-term schools. The result was this; the College men had averaged in five years, 120 new members on confession of faith. The short-term men averaged only 25 conversions in the same time. These short-term men were supposed to be specially trained for making new converts; they failed in their specialty.

THE LITTLE CHILD AND HIS CRAYON

Jessie Eleanor Moore has made a study of the spontaneous drawings of little fingers; she feels that these crude productions can be utilized in the religious education of beginners and primary children. The book is illustrated. A vital part of education is a self-expression; these awkward drawings are attempts along that line. The pupil shares in the teaching process; it does not receive an idea as a gift but must work it out for himself. (The Abingdon Press; New York. Page 63.)

A FISHERMAN'S TALE.

He must have been amphibious, if not wholly submarine, so vividly, so intimately does he know, not only the life but the very motions and emotions of bass an pickerel and minnow. He writes, this author of Old Black Bass (The Abingdon Press) as though "the Voice, the old Paleozoic Voice that first called to the fishes back in the dim age when the vertebrates arose" was still vocal in his own mind. And this whether or no we believe in Darwinism!

One need not be an apostle of the lure and the reel and the snare to love this little volume; but if one be indeed a fisher-at-heart, how shall he live without it.

WANTED, AN ORATOR.

Governor Farrington of Hawaii and former Govenors Frear, Dole, McCarthy, and Carter have combined to offer a prize of $100 to be given to the student of the High Schools who is the best orator and has the best oration upon the question of prohibition. They may speak for or against it according to their opinions.

Supt. DeKay says, "Any student will be at liberty to speak either for or against any phase of prohibition. Although the Anti-Saloon League frankly hopes and expects that the net result of the contest will show in more wide-spread approval and support

Bonds We Recommend

AN experience of 35 years as a bond house in California is back of the list of municipal, corporation and farm land bonds which we recommend. In our judgment, these bonds yield the highest interest returns consistent with excellent security.

Denominations are $100, $500 and $1000

Send for this list. Call, write or telephone Kearny 301

WM. R. STAATS CO.

Established 1887

ALEXANDER BUILDING
MONTGOMERY STREET, CORNER OF BUSH
SAN FRANCISCO

LOS ANGELES SAN DIEGO PASADENA

of the law, we just as frankly admit the possibility of some bright student carrying off the prize by an oration against prohibition. And we are ready to take the chance."

SAVING GERMANY.

Germany cannot be saved from the outside, says Frank Simonds in the Review of Reviews; the moral and material decay must now go forward to that catastrophe which alone can bring about a re-ordering of the German relation to the rest of the world. . . . The German has stolidly refused to accept any portion of the consequences of defeat; he has even denied the fact of defeat.

CHURCH GIFTS.

The churches of the United States gave for missions during the last fiscal year, according to the Federal Council, $488,424,534. The Methodists gave the largest amount, $88,000,000. The Roman Catholics raised $75,000,000. The other churches gave as follows:—Presbyterian North, $47 million; Southern Baptists $34 million; the Northern Baptists same; Episcopalians $35 million; and Congre tionalists $21 million.

The largest per capita giving was by the Epis palians, $31.59 per communicant; the Presbyter south is next, $30.54; then the Presbyterian no $27.31. The Congregationalists follow closely hind with $26.87 as their per capita giving.

ROY S. WHITE LEW. E. SAWYER DAVID H. DEXTER

STATIONERS PRINTERS BINDERS ENGRAVERS

PROMPT MAIL-ORDER SERVICE

WHITE & FARNSWORTH

425 Montgomery St., San Francisco, Cal.

MINISTRATIONS OF MERCY.

The churches of the United States have coopera with non-church charities, and have at the s time given suport to many institutions for the c of the sick, the protection of children, and of th of advanced years. In the list of hospitals, ho for the aged, and homes for children, the Prot ant Episcopal church stands at the head of the in each of the three services.

There are 381 church hospitals, of which the E copalians have 88, the Methodists 61, and the C gregationalists 2. Of the 288 Homes for the a the Episcopalians have 53, the Lutheran have and we have 5. The Episcopalians have 85 of 391 Homes for children, the Lutherans 67, and have 3. (From "Social Work in the Churches"— Pilgrim Press.)

A great enthusiasm is based only upon a experience.

CHALLENGING BOOKS

THE CRISIS OF THE CHURCHES, by Leighton Parks $2
THE NATURE AND PURPOSE OF A CHRISTI SOCIETY, by T. R. Glover 1
THE RECONSTRUCTION OF RELIGION, by Charles A. Ellwood 2
CREATIVE CHRISTIANITY, by George Cross 1
ENDURING INVESTMENTS, by Roger Babson 1
WHAT AND WHERE IS GOD, by R. L. Swain 1
TOWARD THE UNDERSTANDING OF JESUS, by V. G. Simkhovitch, ... 1
THE PROPOSAL OF JESUS, by J. A. Hutton 1
THE CHURCH AND INDUSTRIAL RECONSTRUCTION, Wm. Adams Brown a Others 2
THAT THE MINISTRY BE NOT BLAMED, by John A. Hutton 1
THE PROPHETIC MINISTRY FOR TODAY, by Charles D. Williams 1
IN HIS IMAGE, by William Jennings Bryan 1
FOR THE HONOR OF THE CHURCH, by C. R. Brown ..... 1.
THE MIND IN THE MAKING, by James Harvey Robinson 2

SEND FOR CATALOGUES OR LISTS OF BOOKS ON ANY SUBJECT

The Presbyterian Book Sto

278 Post Street -:- San Francisco